

A S E R M O N  
P R E A C H E D A T  
W E S T M I N S T E R

MAY 26. 1608.

Syn. 7. 60. 105

A T  
THE FVNERALL SOLEMNITIES  
of the Right Honorable Thomas Earle of  
Dorset, late L. High Treasurer  
of ENGLAND.

By GEORGE ABBOT Doctor of Diuinitie and Deane  
of WINCHESTER, one of his Lordships  
Chapleines.

*Now published at the request of some honorable persons; very  
few things being added, which were then cut off by  
the shortnesse of the time.*

IOH. 9. 4.

The night commeth, when no man can worke.



LONDON

Printed by Melchisedech Bradwood for  
William Aspley. 1608.

A  
 PREACHED  
 AT  
 WESTMINSTER  
 MAY 28 1662

THE FIFTH ALL SOLE EDITION  
 of the Right Honourable Thomas  
 Doctor, and L. High Treasurer  
 of England  
 By George Arthur Doctor of Divinity and Dean  
 of Winchester of the same



156; 06



# TO THE RIGHT

Honorable and most vertuous

Lady, the La. Cicely Countesse of

DORSET.



Here are sundry reasons (right Honourable) which haue mooued me to giue my consent that this Sermon might be published: One is to testifie my dutifull & grateful respect towards that noble personage now deceased, to whom when he was living, I was so much bound for so many yeeres together: Another is, to giue satisfaction to diuers of speciall qualitie and note, who haue earnestly intreated me, that I will not denie this dutie to the dead, nor such a kindnesse to them alieue, but that they may reade that againe and againe, which they heard once with no discontentment: A third is, that the world may truly take notice of many excellent vertues, wherewith God had indued this honourable man: and that as well with resolu'd knowledge to compose and settle his soule religiously towards heauen, as with rare wisdom & prudence otherwise, to digest and dispatch, either publike businesse touching his Soueraigne and the State or his owne priuat affaires. In the opening whereof, as it should be vanitie to adde or amplifie any thing, so it should be want of Christian dutie and regard, to conceale that which is true: especially since the relation may satisfie such as doubt, and the example may prouoke others to imitate those good parts, which are not euery where to be found. Now it being published, I haue as great reason to recommend

## THE EPISTLE DEDICATORY.

it to your honourable patronage, since you are the Suruiuer of that worthy couple, who for so long time were ioyned together in the bands of Christian wedlocke. And whom may it more concerne, or vnto whom can it be more comfortable than to your Ladship, that there should be some memoriall of his well doing, whom you so deerly loued, and so respectfully obserued, in the time of your conuersation together? Besides, the reading of it, may peraduenture be a Remembrancer vnto you of your owne mortalitie, when you heare of his departure before you, who (as you supposed) might haue ouer-liued you many yeeres. And lastly, the mention of that which his Lordship hath left touching your selfe, may incite you to go forward in those vertuous and Christian courses, which hitherto you haue so singularly demonstrated, that (besides the experience which his Lordship had, and testified to the full) the world (which obserueth few good things, vnesse they be eminent) taketh great notice of them: and therefore it neerly concerneth your Honor to persist therein: and to endeuour yet dayly to increase those good graces; that the end may counteruaile, yea exceed, both the progresse and beginning. I doubt not but God who hath begun his admirable worke in you, will accomplish it and make it perfect, so blessing you all the dayes of your pilgrimage heere, that you may liue to your children and childrens children an honourable paterne of pietie, religion and vertue; and depart from this earth in a full age, vnto the true and neuer-ceasing ioyes of his euerlasting Kingdome. Which he will alwayes pray for, who is and long hath beene

Your Honors very much bounden

GEORGE ABBOT.





A SERMON PREA-

*W:* ched at Westminster *Newgoe.*  
May 26. 1608.

AT THE FVNERALL SOLEMNITIES  
of the Right Honorable Thomas Earle  
of Dorset, late L. High Treasurer  
of ENGLAND.

ISAIAH 40. 6.

*A voice sayd; Crie. And he said, What shall I crie? All flesh is  
grasse, and all the grace thereof is as the flower of the field.  
7. The grasse withereth, the flower fadeth, because the spi-  
rit of the Lord bloweth vpon it.*



Ee that looketh into this Chapter,  
shall see it to be a Prophecie of the  
comming of Christ: of his appearing  
in the flesh, and his taking of our hu-  
mane nature vpon him, so to bring  
grace and saluation to as many as  
should belecue. And this, touching  
the comming of Christ, is not naked-  
ly layd downe, but with an intimati-  
on also of his fore-runner Iohn the Baptist, the very words  
being vsed (to make it the more notorious) which are repea-  
red

<sup>a</sup> Math. 3.3. ted in the third Chapter of Saint Mathew, *The voice of a crier in the wilderness, prepare the way of the Lord: make his paths straight.* But to fit men so much the more, to embrace that mercy which should be offered by him, this sound reason is brought; that of our selves we are mortall, corruptible and transitorie, and that therefore it is good that we should haue something else to rest our soules vpon. For we consist but of *flesh*, and that is like vnto the *grasse*. And if we should imagine other men to be better than our selves, yet they are but as we are: *for all flesh is grasse, and all the grace thereof is as the flower of the field:* Therefore it is best to trust to something els; and that must be the sonne of God, the Sauour of the world, the Redemer of mankind, the mighty God of Iacob. I shall not at this time speake any thing concerning the comming of Christ, but shall rather insist vpon the opening of the reason which leadeth vs vnto Christ Iesus. Which that it may bee the more strongly imprinted in vs, it is not barely deliuered, but with a kinde of Preface, or solemne introduction, *A voice said, Cry: And he said, What shall I cry?* The y<sup>e</sup> hole may be diuided into these two parts, *A preparation*, and *A proclamation*. The proclamation is the maine, consisting of the latter words, *All flesh is grasse, and all the grace thereof as the flower of the field, &c.* In the *preparation*, are two circumstances: A commandement, what should be done: And the Prophets composing of himselfe to the performance of it. Of all which in their order, as God shall giue assistance.

*A voice said, Crie.*

2 We shall little need to inquire, what voice this is which speaketh to Esay. For that, whereunto the Prophet would hearken, is only the voice of God. That which spake out of the mount, in the twentieth of Exodus, when the law was gi-

<sup>b</sup> Exod. 20.1. uen downe to the people of Israel, <sup>b</sup> *God spake these words and*

<sup>c</sup> 1. Sam. 3.4. *said.* That which called to <sup>c</sup> Samuel, in the dead time of the night, and badde him go, and doe a message to old Eli. That

<sup>d</sup> Psal. 29.4. whereof Dauid could say, <sup>d</sup> *The voice of the Lord is mightie: the voice of the Lord is glorious.* The veritie, the authoritie, the maiestie of that which is vttered, doth declare so much. This

biddeth



*A funerall Sermon.*

3.

3

biddeth the prophet *Crie*: not speake only; much lesse whis-  
per; but with an extention of his voice to deliuer his mes-  
sage. This must not be as that was when God passed by Eli-  
as, \* *in a soft and still voice*: nor as that, where, to describe the  
mildenesse of our Sauour, it is said of him; *He shall not stirre,*  
*nor crie, neither shall any man heare his voice in the streets*: but  
it is rather likethat of Ionas the prophet, who entring into  
Niniue <sup>2</sup> *cried and said, Yet fortie daies, and Ninene shall be de-*  
*stroied.* Or as that in our prophet Esay, <sup>1</sup> *Crie aloud, and spare*  
*not: lift up thy voice like a trumpet.* Heere must be such a noise,  
as would moue a man that were musing, would whet him  
that were dull, would rowse him that were slumbring, would  
awake him that were sleeping. So carefull is God, that wee  
should heare this lesson, and lay it vnto our hearts.

<sup>1</sup> 1. Reg. 19.

<sup>12</sup> 12.

<sup>1</sup> Matth. 11.

<sup>19</sup> 19.

<sup>2</sup> Ionah 3. 4.

<sup>1</sup> Isai 58. 1.

3 Hence we may perceiue the heauinesse and dulnesse of  
our nature, when in a matter so cleere, we need such a noise  
to remember vs of our mortalitie. For set aside the word of  
God, Philosophy and experience may informe so much vnto  
vs. The Churches and Church-yards thorow which we doe  
passe, the tombes of other men, the going before vs of our  
parents and our kinsfolkes, of our friends and acquaintance,  
might proclaime this vnto vs. What should wee need any  
crying? or why should we lacke any speaking? We may see  
this well enough. So many men as wee meet, so many mor-  
tall creatures. Xerxes though but a heathen man, yet could  
make this vse of his sight: for when he beheld from the top  
of his high tabernacle, the huge numbers in his armie, as  
<sup>1</sup> Herodorus writeth, he broke forth into teares, and yeelded  
this reason of it, that of all that multitude (which was so great,  
that for ought wee reade, there were neuer in the world so  
many souldiers at once compacted into one armie) within  
one hundred yeres there should not one person be remaining  
aliue. And if we would not see it, yet feele it we may. For as  
we reade in S. Austen, the aches of our bones, the heauinesse  
of our bodies, the deafenesse of our eares, the dimnesse of our  
sight, the baldnesse of our heads, the grainesse of our haire,  
are signes of a house that is ready to fall to the ground.

<sup>1</sup> Herodot. in  
Polymnia.

<sup>1</sup> August. de  
12. abbas-  
num gradibus.

<sup>1</sup> Dum Tom. 9.

B

oculi

*A funerall Sermon.*

*oculi caligant, aures grauitè audiunt, capelli fluunt, &c. hac omnia ruituram iam iamq; domum corporis citò prænunciant.* Hee alludeth to an old house, whereof when the walles doe moulder and fitter away, the rooffe is vncovered, the timber is disjointed, it is an euident argument, that it will not belong before this house fall. Such tokens of the mortalitie of our bodies, are those decaies and imperfections. But Sathan doth so deafe vs, and the world doth so blinde vs, and bur flesh maketh vs so senselesse, that wee neither heare nor see, nor feele that which lieth so hard vpon vs, And therefore Gods voice must call vnto vs: *A voice said, Crie.*

*What shall I crie?*

4 The Herald is in readinesse, to doe as hee is commanded. And that is the highest part of his dutie. What God enditeth, he writeth: what God will bid, hee will performe. So <sup>1</sup>Ezec.3.17. Ezechiel was taught, *'Heare thou the word at my mouth, and* <sup>2</sup>Ezec.33.7. *giue them warning from me. And againe, 'Thou shalt heare the word at my mouth, and admonish them from me.* In like manner in the new Testament, our Sauour taking his leaue of his Disciples, biddeth them, <sup>3</sup>Matt.28.19. *'Go, and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost, Teaching them to obserue all things, whatsoener I haue commanded you.* And S. Paul to the Corinthians, <sup>4</sup>1.Cor.11.23. *'I haue receiued of the Lord that, which I also haue deliuered vnto you.* Thus the Minister should depend vpon the mouth of his Master. Saint Paul could say to Timothy his scholar; <sup>5</sup>1.Tim.6.20. *'O Timotheus keepe that which is committed to thee.* Whereupon Vincentius Lyrinensis very elegantly doth descant, What is it that thou must keepe? <sup>6</sup>*'That which is committed to thee, not that which is inuented by thee: that which thou hast receiued, not that which thou hast deuised: a matter not of thy witte, but rather of thy learning.* If the Preacher of the Gospell doe keepe him to this rule, he himselfe shall be safe; and as for the speeding of it, let him leaue the euent to God. The Physicians of Egypt, as <sup>7</sup>Diodor. An- <sup>8</sup>riquit. lib.2.3. *'Diodorus Siculus doth report, had this rule prescribed to them, that they should make their practise according to a booke deliuered vnto them from ancient Physicians,*



5.

*A funerall Sermon.*

ans, and approoued writers. If any followed the rule and pre-  
script of his booke, though his Patient did miscarie, yet hee  
was not blamed for it. But if any went besides his booke,  
though his Patient did well, hee lost his life for his labour.  
We that are Physicians of the soule may make some vse ther-  
of. We must teach by the booke. The burthen of our song  
must be with the old prophets, *Thus and thus saith the Lord.*  
If he command we must speak; what he willeth we must cry.  
So much of the *Preparation.* And now to the *Proclamation.*

*All flesh is grasse, &c.*

5 Heere the speech is so significant, that euery word hath  
his weight. *Flesh* it selfe intendeth corruption. When it is  
likened to the *grasse*, it more noteth our mortalitie. When the  
word *All* is added, it designeth the generalitie of the doome  
which is giuen. When the *grace and beautie* is named, it de-  
monstrateth that there is no hope to the contrarie. *The spirit*  
*of the Lord blowing on it*, sheweth the reason of the whole. Of  
ech of these very briefly. When *flesh* is named heere, and it  
is not said, *a liuing creature*, or a *spirit*, nay not so much as that  
which is ordinarie in the Scripture, *a man*, it implieth a disso-  
lution. For our *flesh* is propagated from Adam, and of him it  
was said, *From the earth thou wast taken, because thou art* Gen. 3. 19.  
*dust, and to dust shalt thou returne.* This continueth on his  
successors, who deriued their *flesh* from him. It is written of  
Seth and Enosh, and Kenan, and Methuselah, that they Gen. 5. 8.  
liued nine hundred yeeres; but it is added touching ech of 11. 14. 27.  
them, *And he died, And he died.* Dauid witnesseth this for  
other men, *He seeth that wise men die, and so doe the ignorant* Psal. 49. 10.  
*and foolish.* Of all *flesh*, that is true which Saint Bernard de-  
liuereth, *Nascimur, morimur: We are borne, and then we die.* Bern. de gra-  
And in another place, *Interra orimur, in terram morimur, &c.* dib. humilitat.  
*In the earth we haue our beginning, and in the earth we haue our* In festo S.  
*ending, returning into that, from whence at first we were taken.* Martini.  
Thus God hath decreed that there should be a succession of  
one man after another. And as in the greatest shewes, when  
one hath had his turne, he is to be gone, and to leaue the place  
to them that follow, and if he should desire to keepe himselfe

on the stage, and by no meanes to depart, he should be very iniurious vnto those who are to succeed: so it is heere in mens liues; one hath his turne before, another hath his turne afterwards, but the first must yeeld to the latter, when his time is once accomplished; els he shall doe wrong to succession. Yet this going away and departure out of this world, God hath appointed to be the meanes to aduance men vnto heauen. Our corruption is the way vnto our incorruption. For God meaning for to crowne with the garland of immortalitie, those that haue striuen lawfully, doth not come downe to them to honour them vpon earth, but calleth them vp to him, so to glorifie them in heauen. Which thing Saint Chrysostome well considered, when he spake in this maner: \* *He would haue thee to striue below, but he crowneth thee about: for the crowne is not in this place, where the striu- is; but in a glorious place. Doe you not see heere, that such champions and charet-drivers, whom they doe most honour, are not crowned below in the place of trying masteries, but the King calling them up putteth on their garlands there?* God doth take with his children the verie selfe-same course. Their fight must be on earth, but their reward in heauen. And thither they may not come, till they haue put off this bodie. Their flesh is as a veile which keepeth them from beholding the purity of that secret one. \* In the tabernacle which Moses made, there was a veile which was hanged vp betweene the holy place, and the holy of holies. This was made of foure substances, that is, blue silke and purple, and scarlet, and fine linnen, which as <sup>b</sup> Iosephus telleth vs, and Saint <sup>c</sup> Hierome after him, did represent the foure elements, of whom our flesh consisteth. Such a <sup>d</sup> veile was afterwards in the temple at Hierusalem, which at the death of our blessed Sauiour did rent from the top vnto the bottome, at which time a man might haue beheld the very *Sanctum Sanctorum*. So when our flesh, this veile, which keepeth vs from beholding the inuisibilitie of that mightie one, shall be rent and torne in peeces by dissolution and by death, we shall behold our Creator, but neuer vntill that time. \* The old house must to the ground, that so  
the

\* Chrysost. in  
Ep. ad Philip.  
Hom. 12.

\* Exo. 26. 31.

<sup>b</sup> Ios. de bel.  
Iud. lib. 6. 6.

<sup>c</sup> Hier. Epist.  
128.

<sup>d</sup> Matth. 27.  
31.

\* Chrys. Hom.  
1. in 2. Cor.



the tenant of it may ascend vnto God by a kinde of remooue, till the building be new repaired.

6 In the next place, our flesh is compared to the *grasse*. *Grasse*, than which nothing is more common; nothing more vile. Which groweth, and in an instant is cut downe, and then withereth, & is either deuoured as fodder, or if it be of a bigger size, is burned in <sup>1</sup> the ouen, as Christ himselfe speak- <sup>1</sup> Matt. 6. 30. eth. Dauid vseth the same comparison: <sup>2</sup> *The daies of man are as grasse: as a flower of the field, so flourisheth he.* Which is thus <sup>3</sup> Psal. 103. 15. expressed by Gregory: <sup>4</sup> *Man may be compared to the grasse,* <sup>5</sup> Greg. in Psal. 5. *penitent. quia per natiuitatem viret in carne, per iuuentutem candescit in flore, per mortem aret in puluere: Because by his birth hee is greene in his flesh, by his youth he is white in his blossome, by his death he is drie & withered in the dust.* Such is the shortnesse and vncertaintie of our life. Saint Iames doth liken it to a <sup>6</sup> *vapour, that appeareth for a little time, and afterward vanish-* <sup>7</sup> Iac. 4. 14. *eth away.* Saint Peter compareth it to a tent or <sup>8</sup> *tabernacle,* <sup>9</sup> 2 Pet. 1. 14. which is soone vp and soone downe. The old <sup>10</sup> *Egyptians* <sup>11</sup> Diad. Sic. <sup>12</sup> *called our houses, by the name of Innes, where we lodge for* <sup>13</sup> *a night, and are gone in the morning.* Tully termed our life <sup>14</sup> *a lodging, Ex vita ista discedo, tanquam ex hospitio: I depart* <sup>15</sup> *out of this life, as out of a lodging.* Iob calleth it a <sup>16</sup> *shadow.* <sup>17</sup> *And in another place, My daies are swifter than the shuttle* <sup>18</sup> *of a weauer.* Saint Basil doth liken our life vnto a <sup>19</sup> *dreame,* <sup>20</sup> *where a man seeth glorious shewes, and is wonderfully plea-* <sup>21</sup> *sed with them, but after a little while he awaketh, and all is* <sup>22</sup> *nothing.* Homer compareth men vnto <sup>23</sup> *leaves, which peepe* <sup>24</sup> *out of the tree, and then grow bigger and bigger; at last they* <sup>25</sup> *are at the greatest, fresh in shew, and greene in colour; but* <sup>26</sup> *then they fade and decay, and are driuen off with the winde.* Some other say, that a man is but like vnto an apple, which if it be let alone will at length be ripe, and of it selfe will fall vnto the ground, but peraduenture before that time, it is shaken off by a blast, or cropped off by a violent hand. Lastly, other haue likened our being heere in the world vnto a game at chesse, where there be degrees of men, Kings, and Knights and common Pawnes, amongst whom, one is caught away,

and by and by another: but howsoever on the boord they differ in their degree, yet when the game is ended, and they are swept all into the bagge, there is none better than other, the meanest lieth aboue, and the greatest is vnderneath. Thus both the spirit of God, and the iudgement of wise men, by significant similitudes would riuert it in into vs, and fasten it as with a naile into our cogitations, that our daies are but vanitie, our continuance heere but momentanie, our abode on earth but vncertaintie.

7 Now lest it should be said, that with some it may be thus, but with other otherwise, it is farther added, that *All flesh is grasse*. Men are all of the same molde, and returne to the same substance. The wise woman of Tecoah could speake in generall to Dauid, *We must needs die, and we are as water spilt on the ground, which cannot be gathered up againe*. Heere shee ioineeth herselfe with Dauid, My Lord wee needs must die, you a man, and I a woman: you a Soueraigne, I a subiect. Dauid himselfe knew this, when lying in his death-bed, he spake thus vnto Salomon, *I go the way of all the earth*. *Iob 30. 23*. Death is the way of all flesh. So holy Iob, *I know that thou wilt bring me to death, and to the house appointed for all the li- uing*. So S. Paul to the Hebrewes, *It is appointed vnto men that they shall once die, and after that commeth the iudgement*. Where the indefinite proposition is equiuallent to a generall. Death, saith Seneca, is the *hauen, whither euery ship must go*: some come sooner, and some come later, but there they all must ariue. Perhaps when a ship is entring into the mouth of the hauen, there commeth a blast of winde, and driueth it out againe; but that will not serue the turne, it must backe to the same place. The speech is true of all, *Vita perpetuo anolat, neque potest retineri: mors quotidie ingruit, neque potest resisti*. Life alway flieth away, and cannot be held backe: and death daily doth grow on, and cannot be resisted. In this one point all conditions are alke. The yoong may, and the old must. The difference is no more, but the *one come vnto death, and death commeth to the other*. Death, saith Saint Bernard, *non miseratur inopiam, non diuitias reueretur, &c.* *pitieth*

*2. Sam. 14.*  
14.

*1. Reg. 2. 2.*  
*Iob 30. 23.*

*Heb. 9. 27.*

*Senec. Epist.*  
70. *ad Lucili- um.*

*Innoc. 3. de*  
*cont. mund.*  
lib. 1.

*Sen. Ep. 26.*  
*Bern. de con-*  
*uers. ad cleric.*  
cap. 14.



pitieth not the pouertie of one, nor standeth in awe of the riches of another, it spareth not the parentage of any man, nor his behaviour, nor his age; for the old it standeth ready in the gates, for the yoong it lieth in ambush. The Poet could say of death, that it is that, *Quò Pius Aeneas, quò Tullus dives & Ancus*, <sup>Horat. Car. Lib. 4. Od. 7.</sup> whether Aeneas with his piety, and Tullus with his riches, and Ancus with his valour did go. *Pulvis & umbra sumus*: we are but dust and shadow. Nay it is a thing so assured, that in a sort a man may say we are more certaine to die, than that euer we were borne, since there is but one way onely to come into the world, but a thousand waies to goe out of it, as <sup>Greg Naz.</sup> Gregorie Nazianzene obserued, as, by fire, and by water, by the teeth <sup>orat. 40.</sup> of wilde beasts, by famine, or sword, or pestilence, and infinite meanes besides. And as the rule is generall for persons and for degrees, so also is it for places; no one place being exempt or priuiledged from death. Which <sup>Xenoph. in Apolog. pro Socrat.</sup> Socrates himselfe did rightly vnderstand, when after his condemnation being told by his friends, that if hee would giue liking thereunto, they would by violence take him from the officers, or otherwise conuey him away; he not onely gaue no consent to that proiect of theirs, but also smiled at them, asking whether they knew any place, without the territorie of Athens, to the which death might not approach. And as pretie a speech was that of <sup>Ammian. Merellin. hist. Lib. 16. Sigon. de Occid. Imp. lib. 6.</sup> Hormisdas the Persian, who being by his king sent in ambassage to Constantius the Roman Emperour, was caused by Constantius to walke vp and downe, to view the citie Rome. There hee beheld the glorious monuments of the place, the Capitol, the Pantheon, the Temple of peace, the Forum of Traian, the Amphitheater, and the Bathes, with many other matters of excellent workmanship. But being asked by the Emperour what he thought of Rome, or what was his iudgement concerning it, he replied, that it was the most glorious Citie, that was in the world; and that as hee supposed, there was not such another in all the earth: but *this*, saith hee, *doth please me*, or as other report it, *this one thing doth displease me, that I see men die at Rome, as they doe in other places.* The speech was most true, and fitteth all other cities.

cities. We all then may resolute, that wheresoeuer we be, or of what calling soeuer, wee must come to the gates of death. That wee might not hope to auoid this, the Patriarkes and the Prophets haue gone that way before vs: That wee may not dread the sharpnesse of it, the Sonne of God himselfe by sustaining death in his flesh, hath sanctified death vnto vs.

8 A man would haue thought, that by this time sufficient had beene sayd. But yet farther to imprint all into our cogitation, the Prophet speaketh on, *All the grace thereof is as the flower of the field. The grasse withereth, the flower fadeth.* As if he should haue subioyned, that if in the life of man there be any thing more faire, more amiable, more goodly, more specious, more illustrious than the common qualitie, yet this is but like to the flower. The flower is more sightly than the grasse, more pleasing vnto the eye, more fragrant vnto the smell: yet it endureth the common qualitie of withering and fading. Yea many times the fairer and the gayer the flower is, the sooner it is gathered and cropped off by the hand. So it is with those things which this world esteemeth most glorious. Authority, estimation, youth, beauty, pompe, strength, all the delights of this earth are transitorie and vaine. David setteth men as high as possibly they may go, *I haue said, Ye are gods, and ye all are children of the most High:* but he bringeth them downe as low, *But ye shall die as a man: and ye Princes shall fall like others.* There be many things in this world of high esteeme with men, goodly houses, glorious clothes, daintie fare, curious gardens, musicke, baths, plate and possessions: yet of these S. Austen said truly, *Quamuis insana gaudia non sint gaudia: Although these mad and foolish ioyes are in trueth no ioyes, yet be they as they are, and let them delight as much as possibly they can, aufert omnia ista una febricula, if there come but one fit of an ague, the comfort of them is gone.* To the same purpose Saint Basil: for when hee hath described the glory and the ornaments of princes and great persons, he addeth: *That if there come but one ill night, one little touch of a feuer, some paine of the side, or imperfection in the lungs, abiit illa vniuersa scena, all the play is marred, the shew is quite disgraced.*

† Psal. 82. 6.

8 Aug. de catech. rudibus cap. 16.

† Basil. in Henau. hom. 5.



ced. Where wee may note, that Saint Basil doth terme our life but a play: And so also doth Saint Chrysostome, like-<sup>1 chrys. Cont.</sup> ning men vnto stage players, among whom one is a King, a<sup>2. de Lazaro.</sup> second stands for a Captaine, a third serues for a Mariner, and other haue other parts; but this is only while they are vpon the stage: for the shew being ended, they are then but themselves, all fellowes, and all alike. Euen so in life there is difference, there be degrees of callings; but in rottennesse and the graue the best and worst are equall. There no difference may be found betweene <sup>1</sup> Absalon with his beautie, and <sup>1</sup> Laza-<sup>2. Sam. 14.</sup> rus with his blaines. There it is true which <sup>m</sup> Lucian causeth<sup>25.</sup> one to report, that when he came amongst the dead, he could<sup>1 Luc. 16. 20.</sup> there see no difference betweene Nireus the faire, and Ther-<sup>m Lucian in</sup> sites the foule: betweene Irus the begger, and Vlysses the<sup>Necromant.</sup> Prince: betweene Pirrhias the cooke, and Agamemnon the king. Now if these things be so, why doe men set their hearts on the glory of this world? Nay, why do Christian men embrace it, and admire it, and adore it, and doat vpon it, since Heathen men haue discovered the vanitie thereof, and done strangethings about it? That <sup>1</sup> Saladine who was so great<sup>1 Aen. Sylu.</sup> anemie to the Christians, and wan from them the Holy<sup>2 Blond. De-</sup> land, lying vpon his death-bed, gaue charge that his inner<sup>cad. 2. 6. Pla-</sup> garment, his shirt as it may be thought, or rather his shrowd,<sup>tin, in Calist.</sup> being put on the end of a speare, should be carried before<sup>3.</sup> his coarfe now going to be buried, and that a Herald should crie, that Saladine the great Lord and Gouvernour of Asia carried nothing away with him but that shirt or that shrowd. Where if it should be objected that he grew to this contemplation, when immediatly he was to leaue the world, I may tell you of other persons, who in their strength and vigor haue had as good meditations. <sup>1</sup> Titus that Romane Empe-<sup>1 Dion. Histor.</sup> rour hauing set out shewes and spectacles for a hundred daies<sup>lib. 66.</sup> together, to demonstrate the magnificence of that Empire, on the last day of those sights, in the presence of all the people did breake forth into teares, vpon a consideration, that all that pompe was vanished and dissolued into nothing. It is <sup>1</sup> Plutarch in<sup>vit. Aemil.</sup> said of <sup>1</sup> Paulus Aemilius, that when he had his triumph for

*\* Tit. Liv. lib.  
45.*

*\* Tit. Liv. lib.  
25.*

*\* Appian. de  
bellu Punico.*

three whole dayes together, he ioyed no way apparently; as neither on the other side, he gaue testimonie of griefe for the death of one of his sonnes, who died a very few daies before the time of his triumph; with which patience he also tooke the death of another of them within a few dayes after. But albeit in all that, he did beare himselfe with great constancie, yet in another case hee had other cogitations. For <sup>1</sup> having ouerthrowen in battell Perseus the king of Macedonia, and having chased him vp and downe, so that there was small hope to escape, Perseus writeth letters to him, that he would yeeld into his hands his kingdome and his person; which when *Æmilius* had receiued, he could not stay from weeping, remembring the inconstancie and mutabilitie of all states and conditions. So did that noble <sup>2</sup> *Marcellus* in his entrance into that rich citie *Syracusæ*, when hee had long besieged it, and at last by composition it was surrendred vnto him; the teares trickled from his eyes, to see so woorthy a place now brought into captiuitie. <sup>3</sup> *Scipio* another *Romane*, when he saw the citie *Carthage* raced downe vnto the ground, though it had beene enemie to his countrey, yet could not forbear to weepe, to thinke that empires and nations were so subiect to ouerturning. Thus did the grauest and wisest men that were among the old *Romans*, in the happiest and most glorious things that euer did befall them while they were heere amongst men. Such meditations as these were, would well become Gods best seruants, to lay it vnto their heart, that the heigh of earthly felicity being taken in it selfe, is but store of the lightest vanitie. Grasse is no better than grasse, and flowers are no better than flowers: these fade, the other withereth.

9 The reason of the whole now followeth: *The spirit of the Lord bloweth vpon it.* God dissolueth all at his pleasure; and marke with what facilitie this matter is brought about; but as with a puffe of the winde, or as with the blast of the mouth. That breath which made the world, can marre a man in a moment. The Lord sayth of himselfe, *I kill, and I giue life: I wound, and I make whole: neither is there any that can deliuer*

out



out of mine hand. Hanna the mother of Samuel, in her song remembreth this; <sup>a</sup> *The Lord killeth, and maketh alive: bringeth downe to the graue, and raiseth vp.* And my Prophet in the same Chapter whence my text is taken, <sup>\*</sup> *He (speaking of God) bringeth the Princes to nothing, and maketh the Iudges of the earth as vanitie.* These things teach vs the Lords power, and his sway ouer men. Hee setteth them in a standing place like sentinels in a watch, and when he list he dischargeth them: When he calleth for the greatest, there is no way of auoiding, there is no meanes of withdrawing, there is no place for absenting, there is no course of resisting. And so I end this Proclamation.

10 What I haue spoken all this while touching the maine of my text, is verified in that spectacle which is now before our eyes, which can not chuse but be vnto vs a memoriall of mortalitie. For heere we are to celebrate the funerall solemnitie of an honourable personage, a graue Counsellor of Estate, a great Officer of the Crowne, a faithfull seruant vnto his Maiestie. Touching whom, since you expect that something should be sayd, I shall draw the beginning of that which I must deliuer, from a witnessse beyond all exception; and that is the late Queene of euerlasting memorie. Her Maiestie not long before her death being pleased, as it seemeth, with some speciall piece of seruice which his Lordship had done vnto her, grew at large to discourse touching this Noble man, as an honorable person, and a Counsellor of Estate, in writing hath aduertised me. Her Highnesse was then pleased to decipher out his life, by seuen steps or degrees: *The first was his yoonger daies, the time of his scholarship, when first in that famous Vniuersitie of Oxford, and afterward in the Temple,* <sup>a</sup> *The life of* (where he tooke the degree of Barrister) *he gaue tokens of Tresilian in* <sup>the Mirrour</sup> *such pregnancie, such studiousnesse and iudgement, that he was* <sup>of Magistr.</sup> *held no way inferiour to any of his time or standing.* And of this <sup>Epist. prefat.</sup> *there remaine good* <sup>Aulic. Barib.</sup> *tokens both in English and in Latine* <sup>2</sup> *published vnto the world.* *The second was his trauell, when* <sup>found</sup> *being in France and Italy, he profited very much in the languages,* *in matter of story and State: (whereof this Common-wealth,*

found great benefit in his Lordships elder yeeres, in the deepest consultations that belonged vnto this kingdome.) And being prisoner in Rome for the space of foureteene daies, (which trouble was brought vpon him by some who hated him for his loue to religion, and his dutie to his Soueraigne) he so prudently bare himselfe, that by the blessing of God, and his temperate kind of cariage, he was freed out of that danger. The third step which her Maiestie did thinke good to obserue was (vpon returne into England) his comming vnto her Court, where on diuers occasions he bountifully feasted her Highnesse and her Nobles; and so he did to forren Embassadors. At that time hee entertained Musicians the most curious, which any where hee could haue, and therein his Lordship excelled vnto his dying day. Then was his discourse iudicious, but yet wittie and delightfull. Thus he was in his yoonger daies, a scholar, and a trauellet, and a Courtier of speciall estimation.

The fourth step of his life, noted by her most sacred Maiestie, was his employment of higher nature, in Embassages beyond the seas. As first, when his Lordship was sent to the French King Charles the ninth, partly to congratulate his marriage with the daughter of Maximilian the Emperour, and partly about other weighty affaires touching both the kingdomes. At which time his Lordship was so honorably attended with Gentlemen of choise qualitie; and was so magnificent in his expence, as was admirable to the French, honorable to his countrey, and gaue much contentment vnto his Soueraigne. The Chronicles at large relate the manner of it. Secondly, when afterward in a seruice of tickle nature; he was imploied into the Low Countries, where notwithstanding the sharpe sight which by some was caried ouer him, yet his Lordship behaued himselfe so warily and discreetly, that no blame could be fastened on him. The fift time obserued was, his temper and moderation after his returne from thence, when her Maiestie to giue contentation to a great personage, in those daies of high imploiment, was pleased to command him vnto his owne house, there priuately to remaine till her farther pleasure was known. Where his Lordship did beare himselfe so dutifully and obsequiously vnto her Highnesse command, that in all the time

\* Holinshed  
An. 13. Eli. 7.



time of his restraint, for nine or ten moneths space, hee neuer would endure either openly or secretly, either by day or by night to see either wife or childe. A rare example of obedience, and obseruance vnto his Soueraigne. The sixt degree which was noted by that most renowned Ladie, was the time that his Lordship was Counsellor, before that he was advanced to that high office, which afterward he bare, in which time he daily shewed great diligence and sound iudgement, in her weightiest affaires. The last of all was that space, wherein he held the roome of Lord High Treasurer of England, in which place she noted the continuall and excessiue paines, and care which his Lordship did take in her businesse, his fidelitie in his aduices, his dexterity in aduancing of her profit. Thus it seemed good to that Queen of blessed memory, in particular to discourse touching her faithfull seruant. This was while his Lordship liued: and since his death, his Maiestie that now is, the most religious, the most learned, the most iudicious King, that this land euer enioied, (as I haue beene aduertised from persons of high qualitie) hath beene pleased diuers times to giue many excellent speeches before the Lords concerning him, as his Highnesse had done formerly, while this noble man did liue. Heere, may I not say with the Poet?

*Principibus placuisse viris, non ultima laus est:*

To please great Princes is not the least commendation.

Horat. lib. 1.

Epist. 17.

Nay I may change the verse, and alter it in this fashion:

*Principibus placuisse istis, ter maxima laus est:*

To please such Princes as these, is a very great commendation.

And indeed, these were most gracious testimonies of two such Soueraignes to their seruant, who desired much to please them with loyaltie and fidelitie, with vigilancie and care, with industrie and diligence, incredible, but vnto those who did know it. And neuer was there any Noble man, who with more humble agnising, with more feeling and affectionate gratefulnesse did entertaine the fauours of his Soueraignes, than this honorable person did, as may fully appeare by many words in his last will, recommending to his posteritie, a speciall grace of his Maiestie in sending a Ring

vnto him, which he wisheth his to keepe, as a iewell of highest value, thorowout all generations. The words are worth the reading, but they are too long to rehearse in this place.

12 Now for other parts of morall vertues, how many rare things were in him? Who more louing vnto his wife, that Honorable Ladie, the mirrour of all true vertue? It is a most worthy testimonie, that he hath giuen thereof; and hath left it to be recorded for those that shall come after. Who more

\* The words which his Lordship in his last will vseth of his Ladie are these: *In prima*, I giue, will, and bequeath vnto the Ladie Cicely Countesse of Dorset, my most vertuous, faithfull, and dearly beloued wife, not as any recompence of her infinite merit towards mee, who for her incomparable loue, zeale, & her

kind vnto his children, and to his Grand-children? Who more fast vnto his friend? who more moderate to his enemy, if truth were once found out, and staining imputations were wiped away from the integritie of his Honor? Who more true of his word? It was a noble testimonie, which a most Honorable personage gaue of his Lordship since his death, in a right worthy assemblie, that *in much conuersation and concurrence in many causes, of great might and importance, hee neuer heard him speake, or in earnest affirme that which he found to be otherwise.* What noble man in our time was more giuen to hospitalite, and keeping of a great house? Hauing liued, feuenty and two yeeres (for so was his age accounted) and being married more then fifty and three yeeres, vnto one and the selfe same Lady, he kept house for fortie and two yeeres in an honorable proportion. For thirtie yeeres of those, his family consisted of little lesse in one place or another, than two hundred persons. But for more then twentie yeeres, besides workmen and other hired, his number at the least hath beene two hundred and twenty daily, as appeared vpon checke-rowle. A very rare example in this present age of ours, when house-keeping is so decaied. Who more magni-

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ficent than his Lordship in solemne entertainments: as (besides other particulars) was manifested not long since abundantly to the world, when his Maiestie with the Queene and Prince together with a great part of the Nobilitie, spent diuers daies at Oxford. Who was euer more desirous to doe wrong vnto none? His Lordship bought no land, but hee commonly paid more for it, than it was worth, yeelding this reason of it, that it would the better prosper and continue in his name and posteritie. In his Will how carefull was he, that all debts should be paid: yea though there were no specialty whereby it might be challenged, yet if it might appeare that ought was due vnto any man, his charge is to his Executors that they should giue satisfaction. The like also for wrong done to any one whatsoeuer (*whereof he protested before the eternall Maiestie that he did not remember any.*) And if there should grow difference betweene his Executors and any person demanding, his hearty praier and desire is to the Deanes of Windfore, Westminster, and Pauls (for so his Lordship doth ranke them) to heare, order, and determine all controuerfies depending. Which if they refuse to doe, which he hopeth they will not, or if the partie claiming shall not obey their award, he leaueth them to the ordinarie course of law, but chargeth and requireth his Executors to answer them in all Courts of Iustice immediately, without all delaies whatsoeuer. Vnto those honorable parts, I may adde a great many more: As his good and charitable disposition toward his Tenants, of whom ordinarily, he tooke lesse fines by a third part, than by other Lords is vsually accustomed; and his Farmers held his Farmes, as is well knowne to the world, but at reasonable rents: As his releefe to the poore in pinching times of dearth. \* In the yeere 1597. which was a time  
\* From the 28. of May to the 15. of August, so much as cost 154 li. 14 s. 7 d.  
of the greatest scarcitie that euer we did know, his Lordship sent into Suffex of his free gift vnto six parishes store of Danske Rie bought at Billingsgate. Diuers other yeeres, and namely this present yeere 1608. his Lordship hath caused weekly certaine quarters of Wheat, to be caried from his owne Granary at Lewes in Suffex, and to be sold in the market

\* After 16. s.  
8. d. the quar-  
ter, when o-  
ther men or-  
dinarily sold  
for 40. s. the  
quarter.

\* At *Wibilia*  
in *Suffex*.

ker to the poore, at a farre<sup>b</sup> lower rate than the price which commonly men did take. And that this his Lordships bountie might continue after his death, by his last Will and Testament he hath bequeathed a thousand pounds for the erecting of a Granarie at the place which last I named, for the vse and benefit of poore people in those parts: And two thousand pounds as a stocke for the storing of that house against times of dearth and scarcitie. Vnto this he hath also joined a thousand pounds to be bestowed on the building of a Chapell where his ancestors doe lie, and where his Lordship desired that his bodie might be enterred. These are fruits of a liuely faith, and so must be reputed.

13 But because a right beleefe and religion toward God is the highest point of all, I may not heere omit to say something touching that. There are arguments most euident to demonstrate vnto all men, that his faith was agreeable vnto the word of God, and according to the profession of the renowned Church of England. In that famous Vniuersitie of Oxford, where his Lordship for more then fixteene yeeres was our Honorable Chancellor, it was his speciall care to substitute such vnder him as were most sound for Religion, which the wiser sort did obserue, although common men did not marke it. As he kept downe with the one hand all nouelties, and humours in opinions, which laboured to set trouble in the Church and Common-wealth, so with the other hand to the vttermost of his power he depreessed the Priests and Iesuits, which haue vsed too much to that place; not to the Vniuersitie, which God be praised is free from all such imputation, but to some few of the Citie, who embrace their old superstitions. In that place this I can witnesse, that his Lordship neither openly nor secretly did euer giue countenance vnto any that was backward in religion. And on the other side, that there was neuer any thing soberly and wisely proposed which might forward true pietie, which his Lordship did not further; as I could by many particulars make plaine to whomsoever. Touching the education of those honorable plants his grand-children, his Lordship was euer  
carefull



carefull that they should be trained vp in the trueth of religion, farre from Poperie and idolatrie. His charge was vnto their Tutour (as I well knew in his life time) that as he would answer him in the day of the last iudgement, before the face of Christ, that he should traine them vp in the trueth of the religion professed now in England. How angry would he be, when he was at his Countrey house, if they came not duly to praiers? He neuer could endure that they otherwise should be matched, than where was found religion. Concerning his owne soule, when the last yeere he was sicke, besides ordinarie praiers, he composed himselfe to God by <sup>At Horsley</sup> receiuing the holy Sacrament of the Lords Supper, when he looked to depart the world. But two daies before he died, deuoutly and religiously he heard a Sermon at home in his Lordships owne <sup>At Dorset</sup> Chapell. Nay to let all other things passe, how holily and Christianly in his last Will and Testament doth he commend his soule vnto God! I must professe when I saw it first, it did very much affect me. And because it cannot chuse but giue very full contentment to all reasonably minded, yea perhaps may doe much good vnto other by the example, I thinke it not amisse to read the very words, that his owne hand hath deliuered. These they are: *First therefore as a liuing creature most bound thereunto, I heere throw downe and prostrate my selfe in all humility and thankfulness, at the foot of my Creator, Redeemer, and Sauour, rendring vnto his diuine Maiestie my most lowly, hearty and infinite thanks, in that he hath vouchsafed to create me a man indued and infused with soule and reason, and fashioned like vnto the image of his owne eternall Sonne, that might haue made me a brutish and soule-lesse beast, to haue fed and grased vpon the earth, like vnto those irrational liuing creatures of the field. But especially in that he hath pleased to make me a Christian man, whereby in this life I may ioy and reioice with the sound and badge of that glorious name; and when I goe from hence I may thereby, and through the mercies and goodnessse of Iesus Christ depart and die in assurance and comfort of my soules and bodies saluation and resurrection, and to rest at his right hand, in the fruition of those celestiall and unspeakable ioies*

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and blessednesse that neuer shall haue end. To him therefore my most mercifull and omnipotent God, and into the hands of his inexplicable and eternall goodnesse, I giue, will and bequeath my soule, firmly and assuredly trusting, belceuing and freely confessing, That by the death and passion of his Sonne Iesus Christ, and by his onely mercy, meane and mediatiō for me, and by none other, and not by any good worke or merit of mine owne (although I must acknowledge, that I am bound vpon paine of damnation, to doe as many good works as possibly I can or may; all which when I haue done, yet am I but an vnprofitable seruant, and a sinfull creature full of all iniquitie) I shall liue and partake with his Saints in his heauenly kingdome, of that eternall and inexplicable blisse and happinesse which he hath prepared for his elect, of which number (through his infinite mercy and goodnesse) I doe confidently and stedfastly hope, know and beleene that I am one.

14 These things did God prouide should be in his Lordships lifetime, that those who did loue and honour him (of whom I must euermore acknowledge my selfe to be one, and so bound by due desert) might haue the more comfort, in, and after his death. Which must needs be confessed to haue beene on the sudden: and yet such as hath befallen many good and godly men; yea choice persons amongst Gods seruants. I need not giue example, how many in a moment haue beene drowned at sea, or in other riuers; or hatie beene slaughtered in the warres; or murdered by their enemies; or stifled in their beds; or passing thorow the streets, haue beene beaten downe with a tile, or slaine with a stone throwen from a wall, as some write that Pyrrhus was, or haue had some such matter as the tower of <sup>a</sup> Siloah to fall vpon them. I need not runne to <sup>b</sup> Anacreon the Poet, who in an instant was choaked with the kernell of a raisin, or to <sup>c</sup> Fabius, who drinking milke was strangled with an haire. Neither need I flie to <sup>d</sup> Scipio that admirable Romane, who being ouernight so honored by his countrey-men, that the Senators and the people of that citie, together with the Latines and other their confederates, in solemne fashion brought him home to his house, the next day he was found dead. I may speake of our owne

<sup>a</sup> Justin. l. 28.

<sup>b</sup> Luc. 13. 4.

<sup>c</sup> Plin. nat.

hist lib. 7. 7.

<sup>d</sup> Ibidem.

<sup>e</sup> Tall. in

Lelio.



owneage, wherein many persons of honour, men of learning and of great reuerence haue suddenly beene called out of the world; touching whom for any man to giue a bitter censure, standeth not with any rule of charitie or pietie, yea of common Christianitie. And for the ages past, I might tell you of Petrus<sup>1</sup> Castellanus, Bishop sometimes of Orleans, who being preaching in the pulpit, fell suddenly downe and died. <sup>Nich. Ho-  
spital. in Tu-  
mulus.</sup> I might remember you of that woorthy and most renoumed Emperour, <sup>m</sup> Frederike Barbarossa, who going for Palestina, <sup>m</sup> Matth. Pa-  
to recouer the Holy land out of the hands of the Saracens, <sup>us in Richard.</sup> which he thought to be a seruice most acceptable to Christ, <sup>I.</sup> and for effecting whereof, he left his countrey and friends, yet by the way as he passed, in the presence of many of his armie, was suddenly drowned in the riuer Sapheth. I might mention the yoonger <sup>a</sup> Valentinian an Emperour indued <sup>a</sup> Hier. Epist.  
with many most rare qualities: yet being on a time much of- <sup>19. Tom. 9.</sup>  
fended that the *Sarmata* and *Quadi*, two barbarous nations, <sup>Marcellin.</sup>  
had broken in vpon the Empire, and speaking loud and passi- <sup>Lib. 30.</sup>  
onately concerning that matter, he brake some veine or some thing els within him, and presently so died. Notwithstanding Saint <sup>\*</sup> Ambrose making a funerall Oration or Sermon <sup>\* Ambros. de  
obitu Valenti-  
nian.</sup> for him, giueth him most singular commendation, and doubteth not but that his soule was in peace and rest with God. Yea albeit at that time Valentinian had not receiued the Sacrament of Baptisme, yet Saint Ambrose is resolu'd that *propter voluntatem & votum Baptismi, for his desire and wish that he had to be Baptised*, the Lord had receiued him to mercy. Where I may not forget a speech which he vttereth in that Sermon, *Iustus quacunq; morte praeventus fuerit, anima eius in refrigerio erit: The righteous man, by what kind of death soeuer he be ouertaken, or hastily caught away, his soule shall be at rest.* I might rehearse the example of Iouian another famous Emperour, who was the man that freed the Roman armie from the danger whereinto Iulian the Apostata going against the Persians had brought it. In the <sup>a</sup> midst of their perill, the <sup>a</sup> Secret. Hist.  
Captains and souldiers assured both of his vertue and his va- <sup>Est. li. 3. 19.</sup>  
lour, proclaimed him for their Emperour. But he being a

¶ Theodor.  
Hist. Eccl.  
Lib. 4. 4.

¶ Solon Hist.  
Eccl. Lib. 6. 6.  
¶ Hier. Epist.  
3 ad Heliod.

¶ Lam. 4. 10.

¶ 1. Chron.  
35. 23.

¶ Iustin. Mar-  
tyr. Quæst. 79.

¶ Hieron. in  
Psa. 93. tom. 7.

zealous and most resolute Christian, and knowing that they not long before, (to giue contentment to Iulian) had turned Heathens and Infidels, made answer, that himselfe professing for Iesus Christ, would neuer take vpon him any gouernment ouer Gentiles; which made them by and by returne to the Christian faith. Yet this holy and worthy Emperour, <sup>¶</sup> like to the Sunne breaking foorth after a fearefull storme, was presently caught away, and taken out of mens sight. For going in health to bed, he was found dead in the morning; and no reason of that hastie change could be imagined, but that either he had taken too <sup>¶</sup> liberall a supper, or was choaked with the saour of new lime on the walles of the house where he lay, or with the smell of bad coles, <sup>¶</sup> *factore prunarum*, as Saint Hierome doth deliuer it. Nay I might tell of Iosiah, whom Jeremy did terme, *the breath of their nostrils, the Anointed of the Lord*, yet saith withall, that *he was taken in their nets*, that is, was caught away suddenly. <sup>¶</sup> He went into battel against Pharaos Necho, and there was wounded and slaine. Iustine Martyr speaking of this most godly king, and the maner of his death, doth make this obiection, <sup>¶</sup> why the wicked did not say that Iosias was so slaine, and died in such a fashion, because hee ouerthrew their idols and their altars. Whereby he doth intimate, that the maner of men is to giue a hard iudgement on the good as well as vpon the bad, if any thing extraordinarie, especially in their death, do befall them. Saint <sup>¶</sup> Hierome noteth the same, where hee writeth thus: *Solent aliqui dicere, Some men vse to say, He who was slaine had not beene killed vnlesse he had beene a fornicator, or had committed some sinne. The house had not fallen vpon him, vnlesse he had beene a malefactor. He had not suffered shipwracke, had hee not beene an offender. But see what saith the holy Scripture, Et sanguinem innocentem conderanabunt: They shall condemne enen innocent blood.* Though the person be innocent, yet God sometimes doth suffer the euill man to condemne him. This may well be a lesson to men in our time, that they be not too quicke, nor nimble in giuing vp their verdicts or censures of other men. Especially since God disposeth all at his pleasure.



sure. Since he hath said, that \* *All things come alike to all: and* \*Ecc1 9.2.  
*the same condition is to the iust and the wicked, to the good and to*  
*the pure, and to the polluted; to him that sacrificeth, and to him*  
*that sacrificeth not.* Which is to bee vnderstood of exter-  
 nall and outward things; since the parties that speake this,  
 haue their owne breath in their nostrils, and it may be their  
 owne case, if God should so determine it: it being true that  
 this noble man spake in another cause, the very houre that he  
 died, \* *Hodie mihi, cras tibi: It is my turne to day, and it may* \* Ecc1.38.22.  
*be yours to morrow.* I might amplifie this point much farther, *Heri mihi,*  
 but I end it with that saying of the Apostle Paul, *What art* *hodie tibi.*  
*thou that condemnest or iudgest another mans seruant? He stand-* \* Rom. 14.4.  
*eth or falleth to his owne master.*

15 Yet, that truth may not be concealed in the matter which  
 now I handle; as God dealt with this noble person some-  
 what extraordinarily in taking him from among vs, so it may  
 be well supposed, that he gaue him more than an ordinarie  
 coniecture, or suspicion, that his death was not farre from  
 him. The last yeere when he returned after his greuous  
 sicknesse, he spake it more than once to his honorable friends,  
 that he had setled his soule and composed it to another world,  
 whensoever God should call for him. Soone after he began  
 to dispose of all those worldly things, which the Lord had  
 lent vnto him. Of late it was his common speech, *I am now an*  
*old man, therefore this, or therefore that,* as I my selfe can wit-  
 nesse. The day before he died, writing with his owne hand to  
 one of his grand-childrē, he more than once in that letter vsed  
 this or the like phrase, *After my death: and, when I am dead*  
*and gone.* The last morning of his life, it was noted by those  
 who were neereft about his Lordship, that he was apparent-  
 ly longer at his priuate meditations, than commonly hee did  
 vse. But the words of his will, written with his owne hand,  
 may giue great satisfaction to a man of a hard conceit, that he  
 did fit himselfe to mortalitie, whereof in the former yeere he  
 had had a warning peece. I will read his Lordships owne  
 words, in which let ech man iudge, whether it may not bee  
 thought that there was some instinct more then ordinarie.

Thus then his will beginneth: *The eternall God of heaven and earth, the Father, the Sonne, and the holy Ghost, guide and prosper this mine intent and purpose, which in their name I heere take in hand and begin.* Because it is a trueth infallible, such as euery Christian ought not onely perfectly to know, and stedfastly to beleene, but also continually to meditate and thinke vpon, namely, that we are borne to die; That nothing in this world is more certaine then death, nothing more incertaine then the houre of death, and that no creature liuing knoweth, neither when, where, nor how it shall please Almighty God to call him out of this mortall life: So as heere we liue euery houre, nay euery instant a thousand waies subiect to the suddē stroke of death, which ought to terrifie, teach and warne vs to make our selues ready as well in the preparation of our soules to God, as by the disposition of all our earthly fortunes to the world, whensoever it shal please the heauenty power to call vs from this miserable and transitory life vnto that blessed and euerlasting life to come: Therefore, &c.

16 Yet to all this I may adde, that by vs who are liuing, there is an vse to be made of these things: For *Exempla morientium sunt documenta viuentium*; The examples of men dying are the instructions of the liuing. When in this present spectacle wee may sensibly beholde, that life is so vncertaine, that we may say with Plinie, <sup>a</sup> *Whereas there be in men innumerable signes of death, there is no assured signe of safetie and of securitie in the yongest or the strongest*: let vs remember the counsell of our Master and Sauiour, <sup>b</sup> *Wake therefore: for yee know not what houre your master will come, either by death, or by the last and generall iudgement.* Let vs be like the wise virgins, euer readie with oile in our lamps; the oile of faith and good life. <sup>c</sup> *Let vs say to our selues as God sayd to Hezechiah, Put thine house in an order, for thou shalt die and not liue.* Let vs speake thus to our soules. Let vs not weaue the spiders web; that is, bestow all our labour vpon that which is but vaine, but weake, and of no profit. Let vs not fasten our selues to this transitorie world, making that to be our ioy, our comfort and delight; but let our minde be setled on some thing of higher nature. Let vs daily pray to God as Moses sometimes prayed,

<sup>a</sup> Plin. Nat.

Hist. li. 7. 51.

<sup>b</sup> Matt. 24. 42.

<sup>c</sup> Matt. 25. 4.

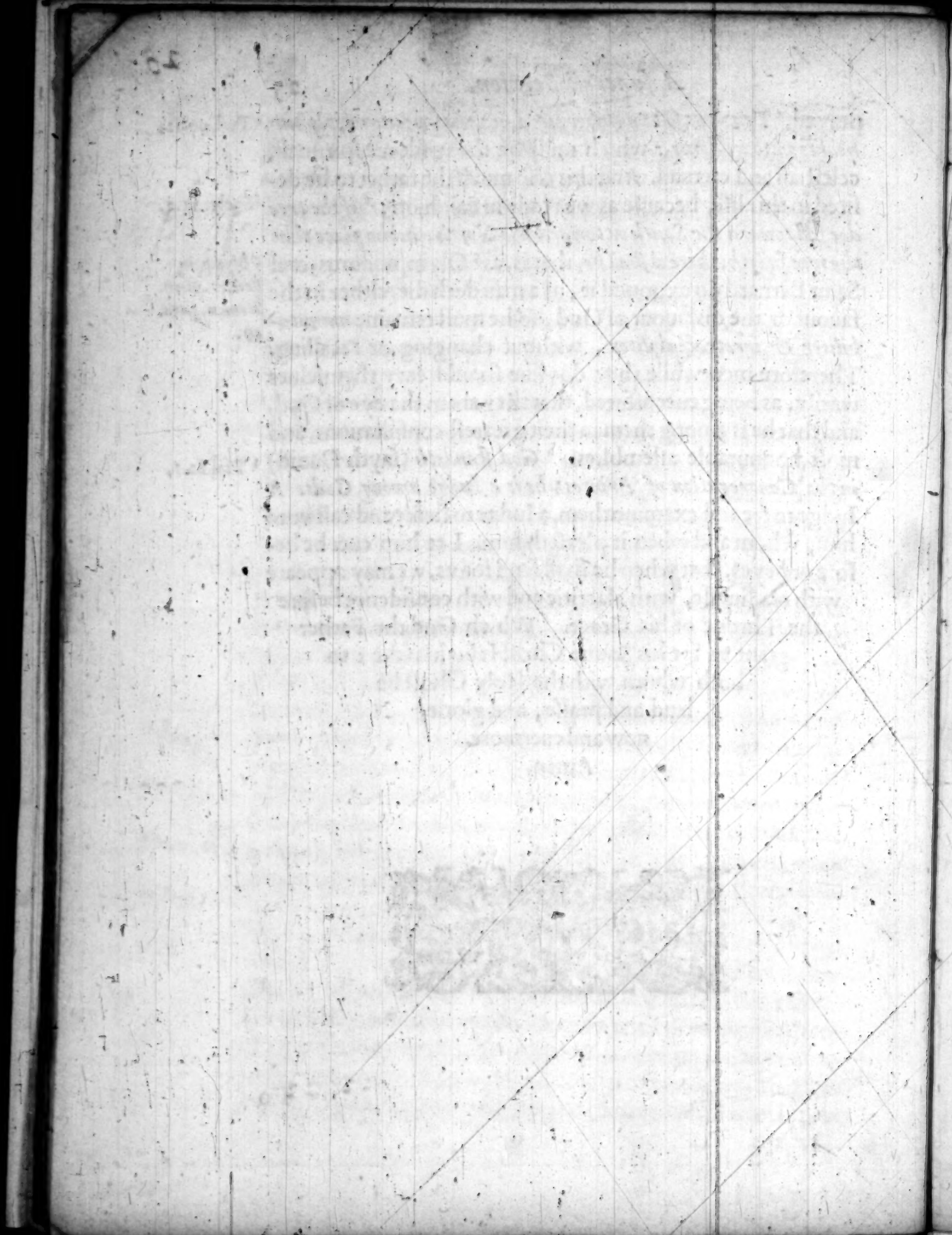
<sup>d</sup> 2. Reg. 20. 1.



prayed, *Teach vs so to number our daies, that we may apply our* \* Psal. 90.12.  
*hearts vnto wisdom: which must be the wisdom spiritual,*  
*celestiall and eternall. And this is so much the rather to be de-*  
*sired in this life, because as we reade in Salomon, <sup>1</sup> if the tree <sup>1</sup> Eccle. 11.3.*  
*doe fall toward the South or toward the North, in the place that*  
*the tree falleth, there it shall be, that is, as <sup>2</sup> Olympiodorus, and <sup>2</sup> Olymp. in*  
*Saint Bernard do expound it, as a man doth die, either in the <sup>3</sup> Eccle. 11. Bern.*  
*fauour or the disfauour of God, so he must remaine <sup>4</sup> immutabiliter & irretractabiliter, without changing or recalling. <sup>49.</sup>*  
*Therefore men while they doe liue should cary themselues*  
*warily, as being euer assured, that they are in the eye of God,*  
*and that he is among them in their greatest consultations, and*  
*most honourable assemblies. <sup>5</sup> God standeth (sayth Dauid) <sup>5</sup> Psal. 82.1.*  
*in the <sup>6</sup> Congregation of Princes; he is a Iudge among Gods. A*  
*Iudge to see and examine them, a Iudge to strike and call vnto*  
*him, whom and when it pleaseth him. Let him euer be be-*  
*fore our eyes, that when he shall send for vs, we may appeare*  
*with readinesse, with alacritie and with confidence before*  
*the Throne of his Grace. Which God the Father*  
*grant vs for his Sonne Christ Iesus his sake: to*  
*both whom with the Holy Ghost be*  
*laud and praise, and glorie,*  
*now and euermore.*

Amen.









## TO THE READER.

**B**Ecause there is mention made in this Sermon of a Ring sent vnto that Honorable person by his most sacred Maestie, the humble acceptance whereof is set downe with so gratefull remembrance of his dutie and deuotion to his Highnesse; and because the words otherwise imply a great deale of obseruable matter, I haue thought it not amisse to offer them to more publike view, as they are deliuered by his Lordship in his last will: which is as followeth.

**A**Lso I giue, will and bequeath vnto my sayd welbeloued sonne ROBERT Lord BUCKHURST after my decease for and during his life onely, out of those Iewels of Golde, Pearle and Precious stone, which I keepe and reserue as Iewels for my selfe, the sole vse and occupation only of one Ring of Golde enameled blacke, and set round ouer all the whole Ring with Diamonds to the number of twentie, whereof fiue Diamonds being placed in the vppermost part of the said Ring do represent the fashion of a Crosse; and the other fifteene are set round and ouer all the sayd

E

Ring.

Ring. And after the decease of my said sonne BUCK-  
 HURST, then I giue, will, and bequeath the like sole  
 vse and occupation only of the said Ring vnto my Ne-  
 phew RICHARD SACKVILLE, his eldest sonne, for  
 and during his life only. And after his decease, then  
 vnto the next heire male begotten of the bodie of the  
 sayd RICHARD SACKVILLE my Nephew,  
 for and during his life only. And so from heire male  
 to heire male of the SACKVILLS, after the decease of  
 euery of them seuerally and successiuelly for and du-  
 ring the life and liues only of euery such heire male se-  
 uerally and successiuelly: charging and earnestly requi-  
 ring all and euery of my said heire males before speci-  
 fied, even as they regard the last request of him by  
 whose great trauell, care and industrie (if the Diuine  
 prouidence of God that hath vouchsafed to giue it,  
 shall so please to continue it) they are like to receiue  
 the addition and aduancement of so great honor, pos-  
 sessions and patrimonie, that although percase in this  
 strict course of the common lawes of this Realme, the  
 Entaile of goods and chattels may hardly stand vp-  
 right, that yet for the preservation and continuance of  
 this gift of mine intended by mee to remaine as an  
 heire-loome to the house and familie of the SACK-  
 VILLS, so long as almightie God (according to the  
 effects of his former goodnesse vnto that house, by the  
 continuance thereof during the space of so many hun-  
 dred yeeres past) shall please to vpholde the same, they  
 and euery of them will forbear in any sort to oppugne  
 it, or to bring it in question, or to brandle and contro-  
 uert the will of their so well deseruing Ancestour, and  
 specially in a matter so honest, reasonable, fit and con-  
 uenient



uenient as this is, but rather with all willing, readie and contented mindes to suffer the same to passe as an heire-lome, from heire male to heire male, according to the true intent and meaning of this my last will and Testament in that behalfe. Which said Ring set all ouer with twentie Diamonds, as is aforesaid, I desire & charge my said sonne BVCKHURST vpon my blessing, and in like sort all other the heires male, whom God shall vouchsafe from age to age to raise vnto my house and familie, and vnto whom (if the Highest so please) my heartie desire and meaning is, the said Ring set with twenty Diamonds, as is aforesaid, may lineally and successiuelly descend and come for euer, namely, that with all prouident care and heedfull circumspection they will safely keepe, retaine, and preserue the said Ring whensoever and as often as he shall come to their hands and possession, euen as one of the greatest gifts and iewels which (in true estimation) all circumstances considered, I haue to leaue vnto them. And to the intent they may know how iust and great cause both they and I haue to holde the said Ring in so high esteeme, it is most requisite that I doe heere set downe the whole course and circumstance how and from whom the said Ring did come to my possession, which was thus: In the beginning of the moneth of Iune 1607 this Ring thus set with twentie Diamonds, as is aforesaid, was sent vnto me from my most gracious Soueraigne King Iames, by that honorable personage the Lord Hay, one of the Gentlemen of his Highnesse Bed chamber, the Court then being at *Whitehall* in *London*, and I at that time remaining at *Horsley* house in *Surrey*, twentie miles from *London*, where I lay in

such extremitie of sicknesse as it was a common and a constant report ouer all *London*, that I was dead, and the same confidently affirmed euen vnto the Kings Highnesse himselfe. Vpon which occasion it pleased his most excellent Maiestie, in token of his gracious goodnesse and great fauour towards me, to send the laid Lord *Haie* with the sayd Ring, and this royall message vnto me; namely, *That his Highnesse heartily wished a speedie and perfect recouerie of my health, with all happie and good successe vnto me; and that I might liue as long as the Diamonds of that Ring (which therewithall he deliuered vnto me) did endure: And in token thereof required me to weare it and keepe it for his sake.* This most gracious and comfortable message restored a new life vnto me, as comming from so renowned and benigne a Soueraigne, vnto a seruant so farre vnworthy of so great a fauour; and vpon whom, not long before, it had pleased his Maiestie, yea in that very first day wherein we all had the happinesse to beholde him, not only to bestow the honor of a Priuie Counsellor, but also without any answerable desert or merit of mine preceding, to confirme that most honourable place of High Treasurer of England vnto me, which the late *Queene ELIZABETH* after foureteene yeeres seruice and ten yeeres following her Court.



Court (but not before) vouchsafed (I must needs yet say most graciously so soon as it became void) to grant vnto me, and likewise within a short time after to aduance both me and my succession to the high honor & degree of an Earle; which is and shall be to me, my house and posteritie, an euerliuing demonstration, as well of his great benefit to vs, as of our infinite bond to him thereby for euer. The which inexplicable goodnesse of his Maiestie towards me, besides many lustres of his bright shining fauors, from time to time cast vpon me, doe giue me iust cause to agnize, that I am no waies able to merit, no not the least part of them, but onely with the humble and infinite earnestie of my heart in desire to deserue; which I can yet no waies manifest, but by that faithfull testimonie which shall neuer faile in me, namely, by demonstration of mine incessant cares, labours and actuall indeuors for the behoofe and furtherance of his Maiesties seruices, at the least thereby to shew that good will which is in me, though I cannot shew that effect which is due to him, since all that I possibly can or may doe, is but meere debt and dutie, and so in that course to spend such remaine of life as is left vnto me, yea euen to the very last of my daies here, & when I am dead & gone, if euer occasion may or shall be offered to any of my posteritie to doe his Maiestie or any of his any acceptable seruice heereafter, then let them hold & esteeme themselves most happie, if with the expence of life, & of all the fortunes that this world shall giue them, they may actually approoue and witnesse with effect, that they are not onely most loyall and dutifull vassals to this Imperiall Crowne, but also the most humble,  
E 3                      faithfull,

faithfull, and thankfull sonnes and sequell of such a ser-  
 uant, as was more bound vnto King IAMES, his liege  
 Master, than euer subiect was vnto his Soueraigne,  
 especially he being such a Soueraigne, adorned with  
 such excellent parts of iustice, clemencie, and good-  
 nesse, indued with so admirable gifts of memory, lear-  
 ning, and iudgement, and finally beautified with so  
 many other regall graces and vertues so farre beyond  
 all the Kings and Princes that either written storie or  
 this present age hath to present vnto vs, as I know not  
 how any greater honor and felicitie can possiblie be  
 added to the imperiall Crowne of and in this *Great  
 Britaine*, by his vndoubted right so happily vnited vn-  
 to vs, than we now presently possesse and enioy in the  
 Royall person of this our so renowned and so rare a  
 King. Beseeching the eternall God, that he and his  
 may euermore both rule and raigne ouer vs, yea euen  
 as long as the Sunne and Moone endureth: and that  
 I and mine may for euer and euer become more and  
 more thankfull, (at the least if it be possibly in me) for  
 so great honors, graces, and fauors, as this most cle-  
 ment and renowned King hath thus most gratiouly  
 vouchsafed vnto me; the remembrance of which, be-  
 cause it may neuer die but be perpetually recorded in  
 the mindes of those, that by the grace & goodnesse of  
 almighty God, both now are, & hereafter shall be the  
 lineall stirpe and succession of my house and family, to  
 serue both him & his: I haue heere therefore set downe  
 this short narration, of the true state and circumstance  
 of the whole matter, to the intent it may remaine to  
 my posterity heereafter, as a faithfull memorie thereof  
 euen in this my last Will and Testament for euer.



